Meeting of Mr. Segal's Group, May 16th, 1962.

M-316

Who is new tonight? Who wasn't here last week? And who wasn't here two weeks ago? Yes, that's right, you were here. You were here last week, that's right. And you were not here at all. Ah. Where is Corinne? Couldn't come, huh? Who else is absent? Markowitz? Well, the Segal's are coming back this Friday. So you might say our acquaintance is short-lived. So you can ask now. Maybe you'll never have an opportunity anymore.

Question Number 1: Will you please discuss negative emotions?

Mr. Nyland: Ugh, who wants to? It's a very difficult subject and there are many opinions about it. Some are good, and some are not much good. I think that each person approaches negative emotions from his own standpoint. Anyone who becomes interested in ideas of course considers negative emotions in a certain way; and sometimes a person who really understands what is meant by work can consider negative emotions of great value. Others, like Ouspensky, consider that unless one does away with them, you will never be able to work. Now it depends entirely on your own experience with whom you would agree. And therefore whatever I say regarding them, in the first place it has to be based on my own experience, and in the second place you cannot take it as I say it, and in the third place, in order for you to establish what you believe negative emotions are worth for you, you have to verify it with your own experience. And that is really the most important part, so so far what we now talk about will be theory.

I believe that negative emotions are quite necessary. When I try, when I have a negative emotion, to suppress it, I try to do something quite unnatural to me. In the first place a negative emotion can only be noticed by me as a certain form of behavior, physically, because the relationship between the emotional center - I don't call it really emotional center because I call it a feeling center. You see, emotional center, I reserve the word 'emotion' for really real feeling, sometimes you might say something that belongs to a higher emotional center. And what I have in general, what I call my feelings, are not really emotions. But one can quibble about that particular word. I only prefer to use 'feeling center.' The reason why I want to do that is that I think emotions should be centered in one's heart. And I don't think that my feelings are centered there. I think the feelings are centered in the solar plexus. And there are also feelings which I think are distributed over the rest of my body, as possibilities with which I can feel, particularly when I am touched, in touch, or being touched. It is then as if that feeling starts to create in me a certain condition, I call it feeling, which is separate from sensation, about which We talked last time. So when I talk about feeling I mean that something in me, a concentration of kind of vibrations centered in solar plexus starts to become active. And the vibrations - I cannot understand vibrations unless I see them as something that is circular, more or less moving around a certain center, because of which the result of

the vibration becomes something that goes up and down. I don't know if you understand that. Mathematically it's fairly easy to see: there are two forces; one is a circular force, the other is a moving force. Whenever I now take a point on the circumference and it is moving, then the circular force becomes this kind of a line. The result is what is called a sine curve. And if the rate of vibrations is high, this tremendous number of vibrations per second, it becomes like this. Or if it is low, it becomes like this. If the intensity of the vibration is great, it is very high and very low. If the intensity is superficial, it is just like this. So it depends now on the kind of vibrations that will take place in the solar plexus, what kind of feelings I will have. My feelings are closely linked up with my behavior and the physical part of my body.

You see, I now make a distinction between physical center, certain parts of my physical center, let's call it, which have a different function in the form of feeling, and a certain part of my physical center which is my brain which has a separate function of thinking. So by leaving them out, I now have my physical center expressing emotions, as I call them now, negative emotions in some form or other, because my behavior corresponds to that what I feel much closer than there is a correspondence between my thought and my body. It is not as close. The reason why my physical center, that is my body, expresses feelings is because both belong to the possibility of my own development in an unconscious way as a human being.

Now that requires a little explanation. I don't know how familiar you are with the food diagram or with the diagrams of the three bodies. Do you know what I mean by that? Good. You know the first body, physical body, from 'do' up to 'si-do', huh? The second body, that is an emotional one, if it is fulfilled, a feeling one, when it is still half, starts at 'do' at the same level as 'fa' of physical, and it runs do-re-mi, up to 'fa'. Then there is a third possibility of intellectual body which starts at 'do' on an equivilant scale as 'fa' of the emotional body. So here you have one line as an octave: do-re-mi-fa-sol-la-si-do. Up here is physical body. Here, this one, half, up to 'fa'. This one, a point. Here is a line. This line means this: below it is all unconscious, above it is conscious. I now try by means of work to do certain things regarding impressions which are represented by the 'do' of intellectual body. It means that there is the possibility of three things developing. I strike a 'do' of an impression. I receive impressions as they are now passively. By means of work on oneself, that is trying to become aware, trying to wake up, there are three results. The first is, the impression of 'do' has become conscious. That requires again a little bit of an explanation.

It simply means that an impression that I receive, if I am awake, does not go to the usual place where it always goes. It does not go necessarily to my mind, it does not go to my feeling necessarily, and it does not go to my spinal cord as far as my physical body is concerned. It goes to my subconscious and it goes to my subconscience, which are two different things that are hidden from me. And by making an impression conscious, I simply feed those two parts of me which otherwise don't get fed. The result of the impression being made conscious in 'do' of the intellectual body, that is, what is a point, is do-re-mi. A further result is that it affects 'fa' of the emotional body.

And it helps to overbridge this at 'fa' as an outside shock coming in at 'fa' for the emotional body, do-re-mi, which exists, sol-la-si which doesn't exist, and which runs parallel to the do-re-mi of the intellectual body. And the third effect is it goes one step further towards the physical octave, and it helps the si-do to become looser and looser. It means freedom. So as a result of work, the first step of work, making an impression conscious, the three things that happen are do-re-mi, sol-la-si, and si-do. And that happens to come simultaneously. One is affected by the other, and the other affects one.

Now what is necessary for the fulfillment of emotional body? It's sol-la-si. What exists is do-re-mi, with the physical body as octave. And that is why it is closely connected because that is the triangle which I represent as an ordinary human being, unconscious. Therefore anything that affects me in do-re-mi of my feeling center which is the octave belonging to my emotional octave is immediately translated into sol-la-si of my physical. And therefore whatever I feel becomes an expression with my physical center. Now this means I have an emotion or a feeling. I call it now an emotion or a feeling; it doesn't matter, because with work I'm going to sol-la-si. This is an emotional range.

It affects now my physical center in such a way that it will take on an expression, a form of behavior corresponding to the vibration rate of my feeling. Now what do I try to do if I separate them? That is, my aim is to have the different centers function independently of each other. If I try now not to express physically what I have as a feeling center, there is no place where my emotional energy can go. If I try it, I know that I cannot do it. That is, I can for the time being not express it in the way it has been expressed usually, but nevertheless I am under such a strain that my physical center enters into it in a different form. This is a question of experience. I have an emotion; I don't express it. Good. I have a poker face. But what do I do to maintain the poker face? My muscles are in such a strain that I restrain this expression, that it is exactly the same thing. It's only an expression in a different way. And all I can say is not that there is a separation between the two, but it only has gone in a little different way, and there is as much relationship and as much identification with the one as with the other. This is the reason why I say it is impossible to separate them in that way.

If I now become aware, then that's a different situation. When I become aware, then I have a certain amount of energy at 'fa' of the emotional body which can be used for sol-la-si of emotional body. Then my emotional energy has an outlet. And it need not go into the physical center. So when I am awake and I have a feeling, it will complete the octave belonging to it, and it does not have to have, you might say, the playground of my ordinary sol-la-si of physical body. And it's the only way by which I can actually understand how an emotion can be stopped, by giving it more room for further development. And then it doesn't need the physical center or the physical body in order to use it as expression.

Now that is one way. The other is, if I try to cut out negative emotions, I reduce the activity of my emotional center. If negative emotions represent, roughly speaking, half of the possibility of my emotional center, that is, above the line let's call it positive, below the line is negative; there is no reason to

assume that there is a little bit of positive or a little bit of negative. Let's say fifty-fifty. Then if I try to take away my emotional vibrations of a negative character, I only have half left. My total center is functioning only on one cylinder, if it's supposed to be two cylinders. And why should I now by means of not expressing my negative emotions, reduce the activity of my emotional center when I already know that my emotional center is very limited in its possibility of expression? You see, you have to look at the emotional center as a spectrum in which all the colors of the rainbow could be expressed in the form of emotions as vibrations. But if I take away some of the colors, I never make white light. So the totality of my emotional center is dependent on all emotions being able to be manifested either as an emotion or as a result on the physical; it doesn't matter. But they have to be there in order to complement each other and make the totality of my emotional center function harmoniously. So for that reason I cannot afford to eliminate some of my so-called emotional vibrations, because where will I get the rest in order to build up what I now lose?

There's another reason why I cannot afford to play too much with my emotional negative emotions. In the first place I don't know what is negative. You know there is a border line. Some people will say, "It's not negative to me. Let's call it it's encouraging for me, or it is a pleasure for me." Someone will say, "Angry, I wish to be angry because it gives me a good feeling. It gives me a feeling of exhileration; it gives me a feeling of really being alive, of something that I know that I have which is negative, which is anger, expresses so-and-so; I can swear and all that, but still I have a feeling within me that I'm really alive." So for such a person a negative emotion of that kind is worth a great deal, and they don't want to do without it. So the definition of what is called a negative emotion and a positive one, particularly on the border line, I don't know what is good or what is bad.

Now Ouspensky says, "If I only think rightly, then I will eliminate negative emotions." Well, again, who will tell me what is thinking rightly? In the first place, when I think, I'm not aware, because awareness is not a thought process. Awareness is a mental process, but not thought. If I think about work, I don't work. An awareness is a realization of existence of myself. I become aware of the existence. As soon as I put it in words, I'm already back again in my ordinary function of ordinary life. So now when Ouspensky requires for me to think rightly, the thinking is for me already out. Now 'rightly', what is right? How can I judge what is right for me when I'm asleep? You see, when I am thinking, when I am feeling, when I am doing, I'm asleep. I can be awake and then think, feel and do, but from a standpoint of being awake and then doing. But if I just think, I'm below the line of consciousness, because in ordinary life I think, I use my mental functions for some purpose or other. So there is absolutely no possibility for me to say, "I think rightly" in the sense of being more awake, when I'm not awake.

So the quintessence of that particular question is not how to think rightly. It is how to be awake and then to think in the right way, which means then to continue to be awake. Because there's only one right way and one wrong. Right is that I'm awake. The whole purpose is to become conscious. The purpose is not to talk and talk and talk or to consider this or that or the other. The purpose is to do and be awake, aware when I do; to feel and to be awake when I feel; to think and to be awake when I think. This is

the whole purpose of consciousness; this is the whole purpose of trying to evolve. I have no use for any kind of function as long as I stay on earth. I can become a very much better man number one, two or three, but that is not my aim. My aim is not to improve physically, to become a fakir; not to improve emotionally, to become a monk; or to improve intellectually and become a yogi. My aim is to become a harmonious man. This happens to be the fourth way. And it means that I have to try to develop simultaneously in man numbers one, two and three. So I cannot emphasize one at the expense of the other. If I say, "I want to think rightly", what happens to my feeling, what happens to my doing? And the totality of man number one, two and three, what is the being of a man?

You see, if the purpose is to become conscious, I become interested in a level of being which I now represent up to a level of being which I would like to reach. And for that I say I have to become man number four or five. All right. Let's say four and five belong to an emotional development. Six and seven belong to an intellectual development. In any event it is like a purpose I have in mind, something that I would like to strive for. But I cannot reach it by an improvement of either one, two or three. So I cannot use my thinking or my feeling and so forth for the purpose of becoming aware. You see what I mean? As long as I keep on talking about non-expression of negative emotions, I don't reach anywhere because I don't introduce the right kind of a note. All I do is try to embellish, to try to change my physical behavior in some way or other, but there is no guarantee that I wake up. And the guarantee that I don't wake up I can only verify when I try. So therefore if I try, I have the negative emotion - I call it negat$ive. Let's say I'm angry or I'm jealous or I'm this and that. I tell myself, "Now don't express it." Good. I don't express it. It requires on my part such a tremendous amount of concentration not to express it that there is no energy left to try to wake up. And I become identified with this process particularly emotionally. Not expressing an emotion I am emotionally identified with the inability to have to use what I otherwise use. As a result I'm lost. And this is the result that each person must come to if he honestly tries to verify to be awake and not express his negative emotions. If I start non-expressing it, the door to being awake is closed. If I start by being awake, then I have a chance not to express it because it has taken, I can go in a different direction. You see what I mean?

It is very difficult to, I would say almost to disagree in this respect, because the assumption which Ouspensky makes is quite easily understood. He simply says they don't exist, they have no reality. But it is very easy; as soon as I say it has no reality, then naturally I don't want to have it. So I don't want to live under an hallucination that it has reality when it hasn't. But the assumption is wrong. I can also say that what I am at the present time exists because I happen to be alive on earth. That what is on earth must exist for me at the present time. It's an entirely different question if it is useful for reaching another kind of a level. So the whole question of reality and non-reality is dependent on the way I want to go. If I want to stay on earth and become a good man, one, two or three, or an expert or, well, it is very necessary for me to have my ordinary manifestations and that what I now call life as reality. I cannot deny it because it has matter. I am this and so forth; that for me is my reality. But if I see it in the light of something that would evolve up to absolute, of course it is non-

real, when I consider that more real. But that what is more real again becomes unreal when I go to another step. So it is only in relation to the next step that this could become unreal. But in relation to that what is the plane of my experience at the present time unconsciously, it is very real. So I cannot say my negative emotions don't exist. I hope to tell you they exist.

Now I can say it's too bad that we spend so much energy on it. Yes, maybe, but I do that thousand times, not only in negative emotions. I do that in prattle, I do that in jealousy, I do that in ordinary so-called thoughts; I do that in muscular tensions all the time. I do this in unnecessary movements. I do it in unnecessary thought processes, minding not my own business but someone else, and all the time having an opinion about this and that, about which I have absolutely no data even that I can have an opinion on it. Nevertheless it concerns me, and as Ouspensky sometimes says, you know, the ideas about the weather and getting angry because it's raining and so forth. All of that, there are thousands of different directions where I lose myself all the time. And I don't have to think about negative emotions for that purpose in order to say they don't exist, or it is too bad that we have them, or that we believe in their existence as if they have reality.

How do I know what is real for me? If a negative emotion is not real, why should a positive emotion be real? Why should I single them out? I say I'm joyful, I'm in love, I have this, I care for people, I like them. What is more real about that than to say, "I am angry at you"? What is the difference? My behavior is absolutely the same, only some of these negative emotions I don't like because maybe they give me pain, or something that kind of disturbs my peace of mind.

Question Number 1: May I interpose a comment now?

Mr. Nyland: Yes.

Question: What I follow from your comments - you simply divide between being asleep and being awake in all of life.

Mr.Nyland: That's all. That's right.

Question: And that every impression regardless of what and from where is either received asleep or awake; and that's the crux of the whole matter.

Mr. Nyland: The crux of the matter is consciousness. All things, you see, "Seek ye the Kingdom of Heaven". What is that? To become conscious. "Give us this day our daily bread." It means the means of becoming observant to oneself. If that is not the purpose of Partdolgduty, according to Gurdjieff, or to work on oneself, there is absolutely nothing else, because the rest is improvement of myself on the plane in which I am. Waking up means that there is a possibility out of the sleep of the plane on which I live rising towards something that is higher. It is the only way by which I can out of this plane of existence go vertically to a higher plane. It is a matter of definition what I call higher.

I can also say, "Yes, when it is higher, it means it has less laws, it is less dense, it has a variety of different attributes; or it has more freedom, and on that my physical body need not exist.

My emotional body will exist, and all that, whatever I want to define it as, it doesn't really matter at all; I once and for all say, evolution. It is something from here to that what I consider towards Absolute.

As for involution, I consider that as something that goes down in the direction of moon, Anulios, negative Absolute. All that is a name, terms; it has no meaning whatsoever. I find myself at the present time in life, and I have in life the idea that perhaps everything is not the way it is as I see it. I have a suspicion that something else exists that is probably behind it, or that what is, according to Vedanta - I think I mentioned it last week - that what is beyond all action. So I find myself now with a certain desire to try to find out if that is the truth or not; and I want to verify it; and I go in this direction, that direction, that direction as man number one, two and three, and I find out I come to an impasse. Because this is the truth for me if I go in any direction trying to develop myself in any way I can, becoming expert I will not find the ultimate solution to a question of my meaning of existence. I become a very good, kind man, expert in this and that, very well known, with a name, and in myself there is still something left that is, let's call it, of a different kind of nature which would like to have satisfaction in some way, or become that what it ought to be connected with that of a different and a higher kind of a level.

And only sometimes in a longer life, being associated with various things that become more and more distilled in their fineness, as something more worthwhile, only by a certain maturity, that I reach a state in which I become comparable to that what now at the present time really doesn't interest me any more, and I have found out really what I then would call the elixir of life. But I also know it is not natural, and I also know that I'm looking for something that I cannot take with me. So it is this particular kind of quality that I'm interested in when I try to wake up. And the only way by which I can wake up is to get away from that what I am now since I am bound where I am. And it is exactly like Gulliver being bound by all these threads, cutting them loose. I call them habits; I call them mechanicalities of some form or other, by which I could become if I were lighter, actually float and get away from earth, not to be bound any longer by the forty-eight or ninety-six laws, but maybe by twenty-four.

So the aim in life must be something by means of which I can, still fulfilling my task on earth, reach a certain level where I have more relative freedom. The closer I come to that freedom, the more I will have a chance of realizing the meaning of my existence. Or if I'm religiously inclined, I will say the more I have a chance to fulfill the purpose of my life in connection with that what I call God. And the closer therefore I can come to the essential being represented by that what I now call God within me, to that extent I will seek heaven as within me; then having found that, all things will be added unto me. So it is that kind of a solution of my own search for a soul or peace within that will make me realise that unless I get away from that what is memory of the past, and I get away from that what is anticipation of the future, that the only reality becomes a moment, a moment of existence. And therefore the moment of existence cannot be registered by something that all the time registers either a past or a future.

So you see because of that I come to the conclusion that the only way by which I can start to realize what is meant by being awake, that I have to develop a new kind of faculty which is able to receive awareness. It is the new faculty that is the sixth sense, as Gurdjieff calls it. He says there are five senses, and the sixth and seventh do not exist. I don't know if you remember? It is in "Hypnotism", the chapter on "Hypnotism". It's very interesting. The sixth sense is the sense of being aware; the seventh sense is the sense of feeling aware. One has to do with conscious, the other has to do with conscience. And these are the two additional sense organs that harmonious man should have, and towards which he now should strive with the means at his disposal, which is his ordinary body, trying now to become aware and in that way establishing for himself the reality of a moment; because you see, only a moment is real. The past is not real and the future is not real. One has already gone and the other is to come. So the reality only is in existence at the moment. And that is why this question of becoming aware, the question of non-identification, and the question of simultaneity, all three go together regarding what is meant by work. I try to wake up, I try to see myself as I am; I try to, not to identify myself with what I am; that is, I do not introduce a feeling at all. I simply accept the fact of my existence. And I have to accept that and become aware at the moment when it happens. And when it happens I am regarding this plane objective. So you see by simply saying it in a different way I'm trying to look for objectivity by eliminating everything that is subjective.

Negative emotions have a place somewhere. The place that they occupy in different people's lives depends entirely on their way of living. And I sometimes pay much attention to it, and sometimes very little. There are people with whom negative emotions really don't amount to very much because they already know that it doesn't get them anywhere. Other people are so completely excited about the negative emotions that for days you cannot talk to them. And therefore anything that is as changeable as all that I cannot base a rule on of saying, "Don't express them." Or rather, "Suppress them or don't have them," when they in themselves represent a certain either a negative or a positive form of food which certainly means that my emotional center is in activity. And I cannot say that anything is not food when it affects me. I live by being affected, you know. After all, an impression is always something that I must have. If I don't have it, I die.

Now is there anything that we want to talk about really because you know I don't want to talk too much about these kind of things the way I see them. You have to find out for yourself what you really think. I talk differently from the Segal's, I know that. But it doesn't matter and it won't disturb us, because you've got to verify for yourselves whatever you read and whatever appeals to you, and whatever you can say, "This is my truth." If it becomes something that is part of your life, no one will take it away from you, not even God Himself. So it is really quite necessary to verify everything that is being said by anybody, let's say here in the Foundation.

Question Number 2: (Young girl)

Lately I've had to spend a great deal of time with my parents, and I understand that it's hard to work with people that you are very identified with, but I felt that I had to and I wanted to try.

And I've been able to get some outer considering there, although much of it is through submission, I think. And my trouble is that I would like to know if I can ever be free from my mother follows (or bothers ?) me around all the time.

Mr. Nyland: We're not talking about analysis, are we?

Question: No.

Mr. Nyland: A mother and father complex, are we?

Question: No, but I wanted to know what I owe them and how I can be; I don't think I can ever be free.

Mr. Nyland: Yes, that is a difficult question. Pay Caesar what is Caesar's, and pay to the Lord what is the Lord's. You have obligations regarding your father and mother. In the first place you may have some gratitude if you, really, if you're happy that you are alive. That's one way. The other is that you owe them something because they have gone partly expense, partly trouble, partly energy in order to educate you. It is something that can also by itself, you can say, "They couldn't help it; they had to do it. It was also satisfactory to them." So the amount of what you owe them because of that is probably not very much.

Now you come to a point where you start to consider, "How do i have to consider them?"What is now due to them and what is due to yourself? That is, you belong to a different generation from what they are. They have ideas about a daughter and you have ideas about parents. Sometimes you can talk about it when you can talk the same kind of a language. Then you can say, "Well, I would like to do something for you, but I have something that I myself also want to do. What do you think, Father and Mother?" Maybe the relationship is not like that. Maybe you have to find out for yourself what you think in accordance to your own conscience you can do or cannot do. You do it. You find out for yourself was it right or wrong afterwards. You consider that. You consider a variety of different ways of how to be with them. Sometimes you will think that they are too demanding, that your mother requires that you are home and you don't want to be. It is always a case at the moment when it happens. You have to consider that in the light of what is required for that particular case, and one cannot generalize.

Now the whole question comes down to this: How can I be objective regarding a relationship with my father and mother? It is, how can I be objective? Supposing now I am in a situation where I am supposed to do certain things regarding them. There are ordinary rules, morality, things that I call ethics, things that are more or less understood by whatever is required by civilization, the country where I live and all the rest. Also I have in myself something that I know is loyal. I have a feeling; I know that sometimes I cannot explain it, not in terms of my mind. But I know that there is for me what is simply called a relationship of daughter towards father and mother. It is something that I sometimes must feed. Sometimes I don't want to because I become suspicious that what I feel very often is instilled by them wanting me to be the way I am now. And in reality I don't believe that I ought to be like that because they may have done it for selfish purposes.

Now a relationship of father and mother towards a daughter gradually has to be loosened in such a way that the daughter becomes free. In many cases parents hold on much too long to their children in general. If there is no interest, then they are not father and mother. So I take simply a case where a father and mother are interested in the child and what the child will do. And the daughter grows up and now has her own world, and in that world father and mother do not take a place anymore. So you, anyone, son, growing up, has to come to a point at which they have to consider, "What is my world?" In this world of yours you can include your father and mother. That is, you can go out of your way, you can lean over backwards, you can be kind, you can follow whatever you think is right, but you have a right to follow what you consider right for you. You include in that, "Am I selfish? Am I fulfilling a certain duty towards them based on whatever made me? Am I considering them well enough, write them on their birthday, tell them how happy I am that I'm alive, communicate to them what is now interesting to me, my experiences? Do I trust them, do / they understand me or do I explain well enough what I really feel even if it differs from them? Do I understand in what conditions they live, how they consider me, do I appreciate what they have done for me? And do I appreciate what they are trying to do in their own life? Do I try now to make them feel that I have a perfect right to try to become conscious? Do I consider the possibility that they also might become conscious if I believe that that what I have now is a little different from what they have? In what respect can they accept that what I believe? Things of that kind. I sit quiet. I think about it; I write them up. I write a letter; I phone, I go maybe on a holiday. Maybe they're close by, maybe they're not; it depends on the circumstances. In my feeling and in my attitude towards them, I have to have and I have to reach a point of not being guilty. You see? This is the determining factor. My guilt, if I fulfill an obligation, I can live. If I don't fulfill it and I know I should, I cannot live. My conscience depends on that. The feeding of that what I do in regard to that what I consider a duty or an obligation will help me to feed my conscience in the proper way.

So all the time I consider this from the standpoint of an overall relationship, and of course in particular that what I am regarding them. And I now see this from my own standpoint as objectively as I can. I still will meet conditions that I don't know what to do. I will be in a quandary. I will look at it this way; I will look at it that way. If at such a time I really could detach myself a little from myself, to what extent I could be aware, I may then in that state of being aware or temporarily a little aware, or a little bit aware every once in awhile come to certain conclusions which I cannot reach when I am asleep. And even then I cannot reach a conclusion that is satisfactory, and I really, I honestly don't know. Sometimes maybe in such a condition, if I'm religious, if I want to find out, maybe I pray; maybe I try to find out, to come to myself; maybe I hope that there will be some kind of a possibility of receiving information of some kind that helps me. All of that I simply put down as a possibility for myself, and I am concerned. And even with all of that maybe I cannot come to a definite conclusion.

Good. I've tried everything now in my mind what could be affecting this decision, and I don't know. I do the most likely thing. You see, I do it. Something has to be done; I cannot just leave it. I assume that it is not some kind of a question or relation that

will be settled by itself. If it is, I can leave it alone. But if it requires some kind of an action on my part, I do what I consider is the best. You see after all these considerations I have to select something that I know, and I do it now with my whole heart. You see there is no more question because I have considered everything. And if I have forgotten something, I'm ignorant. When I'm ignorant, really ignorant, I'm not guilty. You understand? So that kind of consideration simply means I'm not following whatever anyone else says or tells me I ought to do. I follow that what I believe is right, and on that basis, even if they don't understand it, I can explain it. You see? A relationship towards someone who is older, and it may be father and mother; it may be another kind of generation, uncle maybe, older people with whom you have a relationship, always has to be judged by that what you can explain to them within reason; and for them to be within reason willing to understand you. If that isn't there, there is always a schism. There is always a dividing line and it can never be overbridged. But one can try time and time again at certain times to put the bridge across. So the obligation remains that even if today they cannot understand it, maybe tomorrow. Maybe tomorrow you can explain it differently. But all of that, it's your life; and it's very important to consider your father and mother as part of it, but not to lean over backwards, and fall into sentimentality.

Question Number 3: Woman.

My question was touched upon last week. It was regarding this tremendous resistance before the morning preparation. I for myself, I would like to know how is this connected with the law of seven, this resistance that does come; and it seems periodically where every so often this does arise, this dry period, and I feel at times that I should try irregardless of the amount of resistance there is. I don't, I - - -.

Mr. Nyland: Why do you want to connect it with the law of seven?

Question: I feel there is some kind of connection there. I feel that I get this emotional filling up, I suppose. I call it that anyway. And it lasts for a while. Then there's a draining; there's nothing there. And I connect it with the law of seven only in this way that you get up to a point and then it turns in the opposite direction.

Mr. Nyland: You see the law of seven starts at 'do'. And it has when striking 'do' the possibility of running up to do-re-mi. And then it runs down, mi-re-do. It is a triad. The triad consists of three points, do, re, and mi. Each one has a certain value. In striking a 'do', it has also a certain strength as represented in the 'do', and because of the strength it will run up to 're' or to 'mi'. Very many times it may not even reach 'mi'. It can get stuck at 're'. The emotion that is involved in the 'do' when I strike, that is I set out to wish to do something, that is the striking of the 'do'. I have a concept of something I want to pursue; I have to have a wish for wanting to do it. I have an idea that it would be worthwhile; this is the 'do'. I have a wish; this is 're'. I have a belief in the possibility of accomplishment; this is 'mi'. So now I receive, or rather I meet resistance. I'm not talking about resistance as exemplified in 'fa'.

That's quite a different thing. It is in the ordinary triad where I run up against the resistance which is inherent in it. And it is already in the fact of 'do' which is a new note not belonging to anything that I am really interested in in ordinary life. You see this desire to become aware is not natural. So the introduction of the 'do' of that kind of wanting to work I introduce in an atmosphere which is very uncongenial. Therefore it has to be struck quite strongly before it even will have a wish to continue to exist. And if the wish to continue to exist is not augmented by the possibility that I can do it, or that it is possible for me to reach somewhere, I will never get to 're'.

At the same time, do-re-mi is a triangle that can be turned any way dependent on which point is important, so that any one of the three points can become 'do'. Now I have to become clever. I do see regarding work, something that is now in my mind as a concept, that I want to put to practice - that means I have to apply it by means of my body, and I have to have for that application a wish to apply it, which is my feeling - these are the three points, do-re-mi. They function: 'do' as a concept, 're' happens to be my body, 'mi' happens to be my emotional center. Now sometimes in ordinary life I have a feeling that it is necessary to work. It's not the concept; it's the other side of the triangle in which one of the points now becomes 'do'.

How is such a condition of that 'do' when the feeling starts to become more important than the rest, how is that created? It is a realization of the way I am. You see every once in a while I get for myself a certain insight; I see what I am. I don't like it. In many ways I know that I am very much like an automaton. Or I see that I am mechanical. I do certain things just because I happen to act; I say certain things because it happens to come out of my mouth; I say things that I don't mean. I prattle; I gossip; I have feelings and thoughts that don't belong to me, and I know it. And every once in a while there is a realization: is this what I am? It is this kind of a creature - what is this kind of a creature who aspires so-called to become conscious? What is this, this kind of material, when in ordinary life it has its own little wishes? It cannot do without candy; it has to have ten hours sleep; it cannot go out of our way because so-and-so says so, and I don't. If I drive a car, I'm happy when I'm ahead of someone else and I cut him short. Too bad I'm there. Things of that kind. I really every once in a while stink.

And this realization that I am that, and that I'm incapable even if I wish with the best of intention and knowing it's wrong, I cannot do it. I say to myself, "What is this of me, why am I this horrible, smug, wishing for peace, wishing for sleep, telling people not to wake me up?" I am happy, satisfied the way I am. And at the same time I know that in me there is some kind of a realization that I'm not fulfilling my function. And so, because of this, the realization of that condition in which I am, I say I'll go along with it a little bit; I know it; I will accept it; I will not criticize it; I will not try to change it. I see it, I keep on seeing it, and there is a point at which it starts to boil over a little. I say, "No, I must change." Then it changes into the wish to wake up. That is how the wish becomes now part of the 'do'.

The third possibility is that I have in my mind such clarity of what a human being ought to be in relation to all other beings, or

in relation to that what he would consider the possibility of his own evolution towards a higher level. Or again, to speak religiously, his place in reletion to his God, or to higher beings, or to forces superior to ourselves, his place in relation to the cosmos, to whatever he understands of what is the universe for him, the place why he is born where he is; such clarity that can come every once in a while in one's mind that one says, "Yes, I belong;" then I work. It is the other side of the triangle again becoming 'do'. It is the starting point, with 'do', but with the other two now entering into it, and then it starts to move: my head, my body, my emotions. And it is this cycle, do-re-mi, mi-re-do, do-re-mi, mi-re-do, which becomes dynamically a force in me wishing to fulfill the octave belonging to it. You understand that?

So if the law of seven has a meaning, in the first place I start with 'do'; it is connected with 're' and 'mi'. The need of being able to overbridge 'fa' is that I am in relation to 'fa' one. Do-re-mi becomes now one, that the triad has become an entity. This entity is ready now, if I can, to go across to sol-la-si. It is now ready to receive a certain force from the outside. Sometimes it may be air, sometimes it may be a conscious impression. I don't care what it is. It is something that helps me to overbridge 'fa'. But I have to be ready. With other words I have to be in a state of, let's call it, exhaltation, a state of a certain excitement. Sometimes it's called a state of 'puuf', if you know what I mean. It is the state at which I am at the boiling point, ready to run over, but not running over. It is also called a state of Mars. It is a state in which I am ready to fight without fighting. It is exactly the same as a cat ready to catch the mouse with every attention in muscle, but not moving. It is this state that I need in order to go further on the development to sol-la-si in my possible evolution.

And the 'fa' that now has to be overbridged, which can only affect me when I am in this state of real expectation and real wish, now again how to go from that state, do-re-mi? I am at 'mi', ready; it's like a bridge. I'm at the bridge; I see sol-la-si. What is meant by seeing the lights of Karatas? Many times Gurdjieff talks about that with Beelzebub and Hassein, that they sit in the Etherokrilno, which is the dome, that is, their heads. They are talking on the ship, space ship; it is there where they are talking about work. And they, because of that, being on the ship Occasion, and being in the state required by Mars, as telescope - he is telling about the tescoano - seeing earth, to observe with one's head as one is sitting, that what takes place on earth which is the body; I now become aware of the necessity of overbridging the difficulty inherent in 'fa', since my original energy, do-re-mi, has run out, and all it can do is do-re-mi, do-re-mi, mi-re-do and so forth, circling around but never getting anywhere.

It needs now something that can give me at this moment an impetus to go to sol-la-si. Sol-la-si means I have to introduce an emotional element, 'sol', for me parallel to the do-re-mi of the emotional body. If I remember that: here is physical, here is emotional, do-re-mi is parallel to sol-la-si; I'm interested now in trying to complete the octave as I am trying to evolve. Do-re-mi having to do with the three ordinary centers, I now must introduce something of a possibility of higher centers. Si-do for me is the ultimate aim of freedom in that octave. By now trying to realize for myself what is meant by si-do, the freedom which I wish for myself to be from earth in order to leave earth to go to a higher

level; these kinds of thoughts and feelings I now entertain. I try; this is inner work. That is why si-do is inner life. I try to see what it might mean; you can call it as an ideal of what is represented by harmonious man, what it would be to be free. And in this way I, again and still in this dynamic, moving condition, can now by introducing such thoughts and pondering - that is the weighing of the importance of such thoughts and feelings - create a condition around me which will start to function as an outside shock for helping me to cross over fa into sol.

This is the law of octaves; this is how I start work. This is how of course I will meet obstacles. I will have to meet them; I cannot run away from them. I have to see them in the proper light. I have to see how I am bound. I have to see what it is that prevents me from really having a wish. And sometimes maybe I have to wait. Sometimes I may have to hope; sometimes I can only stammer a little, that I can say, "I wish." Sometimes maybe I pray. Sometimes in me something is so strong I say, "But I can." Sometimes I come to myself and I say, if I only honestly can say, "I am this," and accept it as it is; then in that something can be born which is my wish. It is that kind of life.

When I think of work, convert the thought into an actuality of working. Try to put myself into that state, that condition, that relationship, that acknowledgement of belonging to something that I call God, that kind of relationship, that kind of, you might say, private relationship of mine in relation to that what is my conscience, or that what I would like to call my consciousness; of something that belongs to me even now potentially, towards which I would like to evolve. And this honest, sincere, simple desire that is in me to try to wake up, this will ultimately - it must - result into the ability to see, and to be warm. You see what is needed? Work means that it gives me light for my head and warmth for my heart. If I can combine both, then I can work, because then there is enough fire and enough light. Enough-light that even the least amount of such light can take away the darkness in which I live. And the realization that light is fundamentally different from darkness, because darkness is absence of light, but light is not absence of darkness. The least little ray of light in darkness is light. The least little bit of darkness in light is still light. That is why there is a fundamental difference.

So when I try to, you might say, line myself up on the side of, let's call it angels, on the side of that what I call for myself my God towards which I wish to live; and I am willing then to submit, or to sacrifice what is needed; and to give myself as I am without any further thought than only having in mind the wish to become; then for myself I have a motivation of my life. And I dedicate myself, my life, my daily life, my doings, my thoughts, my feelings, my relations towards this aim in order to become that what I should become. You see, it all depends on a realization of I am not what I am. I could become what I should be. And I must believe that I can by means of work really be, if I can fulfill these three things, that is, do-re-mi, of my possible evolution. You understand what I mean, motivations of work, seriousness, honesty, things of that kind, when I'm alone?

Question Number 4: (Woman)

For a long time I have had to go against what I think of as

chief feature in a way of being and a way of manifesting. And I thought I knew something about it, but I think really it's all been very vague. I know a little bit about it, but my question has been partially answered, at least by what you have said tonight - that as though I never could really see it. I was always in it; before I could never have any real insight. But that perhaps the idea is not to just try to go against it, but just to be more awake.

Mr. Nyland: No, that's right. Why would you go against it?

Question: Because I don't like it.

Mr. Nyland: It is not a fault. Ouspensky makes a mistake. It is a feature, but it is not a fault. It is something that exists. And you might say it is automatic and mechanical, if you wish, because it is based on a variety of impressions I have received when I'm being educated, and because of the conditions in which I live which are called civilization. But why a fault? It is a main motivating force in me. And if I only could see it as a motivating force, it could be very useful because it represents a tremendous amount of energy.

So how do I start? I try now to live in accordance with something that I see is that what motivates me to do certain things, small things. I have requirements: I want coffee first thing in the morning, because otherwise I cannot speak. If someone calls me up before I've had coffee, I'm in a temper. Someone steps on my toe and of course I react. Something doesn't go my way and I'm mad. Sometimes I would like sunshine and it is raining. And all of that; it is like a ship without a rudder. I'm this way, that way, I'm dependent on it. Now out of all this tumultuous existence I select one, two, three little things. I say I do what? Something I can control.

For instance, I sit. I can say, "I can be awake to my sitting." Nothing is involved. I don't have to be identified. I don't have to say, "I like the way I am sitting." No, I sit. I can get up. I try to hold on to my awareness, being awake, seeing myself physically, getting up. You see, for the time being I let my feeling center, my thinking center, I let it go for a little while. Of course some day ultimately I will have to become aware also of the feeling process, or of a thought process. But it is much too difficult for me. I cannot imagine certain things so easily by observing that what is a little bit vague. But my body is not vague at all. It exists. Moreover I can see it physically. When I close my eyes I can become aware; it remains in existence; I know it exists. I explained about sensing the other day. You see this I try now to do in a very simple way. I get up, walk to the door, come back, sit down, move my hand, ~~to do~~ do this, ~~to do~~ do that. There is absolutely no reason why I should like it, but I become aware of this movement, this movement, nodding my head, doing this, facial expression of some kind. I speak; I say this ~~in~~ the way I want to say it. If I don't want to say it, I don't say it. I say it slowly, I can say it a little softly, I say it - -.

All of that, I become aware. Myself, here I am; I can do certain things. This little body is now moving, behaving in some way or other. There is nothing to it; it has a posture; it bends; it has muscular tension; the blood circulates; I breathe; I become aware. These things I can do.

Why bother with my chief feature? I am now what I am, just an ordinary little bit of a human being walking around. You see? And I do this when I'm alone. I'm not deviated from it. No one interferes with me. If I want to see myself and I don't remember how I look, there is a mirror. If I want to speak loud, I close the door and I can say anything I like. If I want to hear my voice, I can hear it. If I don't want to hear it, I can shut up. If I want to have my face in an expression, I say, "I hate, I am jealous, I love,"I do this. My face can express any kind of a thing. No one is there. I'm master at that time. Of course I'm not master in the presence of other people. Of course not; I know that. But I try first, I start to acquire a certain technique. I hold on to myself. So here I sit and I keep on trying to remain aware. I lose it; of course I go, because my thought immediately comes in, associations come in, conditioning of certain kinds come in. I'm not, I tense up, I relax, I cannot do it, I know. I have to do it time and time and time again. I start to talk. When I hear it at the first moment I can; the next moment I have lost it. I wake up again. A little later I say, "I was asleep." True.

I keep on making statements like that about myself as I am. I try to do certain things in a very simple way. So here I sit, and someone passes. Ah, but I don't want to become identified. You see, I don't want to lose myself. Someone passes; yes, I see it but I remain. Now what happens? When this takes place, my ordinary functioning as expressed in receiving impressions by means of my eyes in my head now takes place in my head. My awareness which I had before also takes place in some place in me, remaining, and at the same time that other process also takes place; and as a result there is a separation. Something in me is independent of that what is outside phenomena. And then I say, "Ah, that is the solution. I can exist." To the outside world I am that, and I am engaged in it; and also something inside me also exists. And I become aware of two things, my ordinary this and that, and something becoming aware of this.

Again, no chief feature. Not necessary. First learn, a little step, a little step. I crawl; you know I can't even walk. I crawl. All of us crawl; all of us have to start; all of us. There is no one on this earth who by nature has this unless they happen to be kissed by the Gods. And then it is quite exceptional. And they become a guru, or they have an ashram. But otherwise we are ordinary little bits of creatures subject to the rules of earth, to nature as it is which keeps us asleep.

And now I try to wake up. And everyone who tries to wake up does not know what to do, and cannot walk and cannot be awake. All of us, regardless, old, young, intellectually developed, emotionally developed, with a name, without a name, simple man, complicated man, all of them including celebrities, all unconscious. And all, if they try to wake up, all have the same trouble, that they lose themselves, and that all of them have to start like a little child, crawling, trying, a little bit standing up, falling down, standing up, falling down, a little bit, a little bit, until finally maybe they can walk a little. But maybe, after some time. Yes, maybe, walk. Maybe after some time, run. A, B, C. A - B - C. The whole alphabet. I don't know anything about words. I may know a few letters. After some time a few words. After some time a sentence maybe, very simple sentence. "I-sit-on-a-chair." No complicated sentences as yet. Then after some time complicated sentences. And maybe after some time something in

the sentence that has meaning.

This is development. Don't think when I start with 'do' that I'm already at si-do. I've got to, for myself, do-re-mi, slowly, patiently, and only when I get past 'fa' I become interested in motivating forces like chief feature. But by that time I already know so much about the method, and I know already so much by, almost by smelling, what I am, then my chief feature is no surprise to me anymore because I know it. Of course I'm motivated by this, that. I see myself in relation to others; and I see that I am in relation to others, I usually am the same kind of a thing. Sometimes maybe I'm always a crook; maybe I'm always lazy; maybe I'm always hypocritical; maybe I'm always kind; maybe I'm always stupid; maybe I'm a very nice and weak character. All of these things: maybe I'm always dominated by some kind of a fear. Maybe I get very close to what is a chief feature in me, that is in all kind of conditions I behave principally always in the same way. This is, I reach now the possibility of what is my chief feature. And I start testing it up, is it? So I look back what I've done. I've said so-and-so to so-and-so. I did this. I avoided that. What was it that motivated me, why, why? Why didn't I say what I wanted to say? What kind of fear was there that someone else was going to make a remark because I didn't say this? Do I belong? Don't I belong? All of that comes now back to me as material that I would like to work with.

And for my further understanding of course I have to consider it, the motivations of my life; why I live the way I do, or have been brought up that way; why I now represent that what I am. And all of this again and again I accept it since I have not been primarily responsible for the way I am. For that reason I can remain towards myself also objective, since fortunately I don't have to blame myself that way.

But when I once know how to wake up, I start to blame myself when I really don't make an attempt as well as I can to try to wake up. That is the dividing line. And then when I am in that dividing line, then I am probably in a new kind of a field; and in that field I am perfectly willing to accept whatever I am, chief feature, not chief feature. I am what I am. But I have hope. Then I can possibly live because with this I now also know that there is for me a chance, difficult as it may be, to extricate myself out of conditions in which I am. And I say in all kind of - and I use the word again advisedly - in a prayerful attitude towards, because I cannot work unless I must acknowledge this possibility of a higher Being of some kind; not, you might say, not in the form of a God who sits on a throne, but something towards which in my own conscience, or what I still say my magnetic center, recognizes as existing within me as essential essential. Then I will wish to work. And with that I have a belief that it is possible for me. And when I think it is possible, that it can be for me, not for anyone else, also maybe, I'll be very happy if it is also for anyone else, but for me, that I can at this moment and in this life at least reach a little bit more of insight, understanding and aspiration towards something that is worthwhile, then I will continue to work. Never mind what the cost and never mind what difficulties there are.

In that way we work, I hope. I wish you all good luck. I wish you all that you work as much as you can. Good-night. I hope I haven't said too much. Good-night, everybody.